THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Watch the trees 'letting go' their leaves, and learn what to do with your old thoughts."

No. 23 Vol. LXIX. Thursday, June 6, 1907. Price One Penny.

GOD'S PUNISHMENT FOR SIN.

AMONG the many erroneous doctrines which have been taught for ages by uninspired men is the doctrine of "Everlasting Punishment." Losing sight of the justice, of the love and mercy of God, men have found delight in depicting, according to their own imaginations, the awful condition of men and women who depart this life without having made their peace with God. And not men and women only, but also little children, new-born babes, especially those who die without having received the ordinance of "Christian baptism," as it is called. All these, we have been told, are consigned to a never-ending hell, to a lake of fire and brimstone, to suffer the vengeance of eternal fire with the devil and his angels throughout the countless ages of eternity.

If this doctrine were true, which it is not, God, instead of being the loving, kind, merciful Father revealed in the Holy Scriptures, and also in the lives of His children, would be a monster for whom an equal could not be found.

While endeavoring to portray the love and mercy of God, we must also keep before us His righteousness and justice. From the beginning the face of the Almighty has been set against sin and iniquity. It has ever been His delight to bless those who have served Him in righteousness, while His anger has been kindled against the wicked and the rebellious. The judgments which He has meted out to those who refused to hear His voice, and

the voice of His servants calling them to repentance, who persisted in defiling the earth with their abominations, testify that the Lord's eyes are too pure to behold iniquity, and that He is too holy to make allowance for sin. The decree has gone forth: "Whatsoever a man soweth that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." As "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," neither does the human mind comprehend the depth of the terrible punishment which the Lord the righteous Judge shall mete out to those who spend their days in sin and iniquity and in trampling under their feet, as it were, the holy commandments which He has revealed for their eternal salvation. These "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power."

Because the punishment which God has decreed He shall visit upon the wicked and the ungodly has been termed "everlasting punishment," "eternal punishment," men have concluded that such punishment is, therefore, interminable. But such is not the case. As every man is to be rewarded according to his righteous deeds, so shall every man be punished according to his offenses; as some men, because of their faithfulness, shall attain to a higher degree of glory than others, so shall some men, because of the seriousness of their offenses, receive greater condemnation than others; some shall be beaten with a few stripes, others with many stripes. This is illustrated in courts of justice almost every day. Prisoners are brought into court; they are charged with various offenses—robbery, drunkenness, drunkenness and disorderly conduct, drunkenness and resisting officers of the law, petty larceny, etc. The prisoners are judged according to their offenses, and each receives punishment according to the nature of his offense. It will be the same in the court on high: men shall be rewarded according to their good works and punished according to their evil deeds. This must be said, however, of the Lord's punishment: there is nothing of vindictiveness connected with it; it is administered for disciplinary, reformatory and beneficent purposes only; and when the object for which it is inflicted has been accomplished, namely, the reformation of the sinner, it will cease to exist. True, the Scriptures speak of eternal and endless punishment. Any punishment ordained of God is eternal, for He is eternal; His punishment is endless, for it will always exist for the correction of disobedient spirits. But the doctrine that men are to be punished for ever and ever, without an opportunity for repentance after they depart this life, without a single ray of hope in the world to come, is both unscriptural and unreasonable. We quote from a revelation given by the Lord to the Prophet Joseph Smith: "And surely every man must repent or suffer; for

I, God, am endless: wherefore I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth, yea to those who are found on my left hand; nevertheless it is not written that there shall be no end to this torment, but it is written endless torment. Again it is written eternal damnation * * * for behold, I am endless, and the punishment which is given from my hand, is endless punishment, for Endless is my name; wherefore, eternal punishment is God's punishment. Endless punishment is God's punishment." (Doc. and Cov. 19: 4-12.)

In the light of this revelation many things have been made plain. We learn that the punishment to be visited upon the disobedient will not be of interminable duration, but that it is termed eternal punishment because administered by God, who is Eternal. The doctrine of many of the sectarian churches has been, and still is, that

"While the lamp holds out to burn,
The vilest sinner may return."

That means that as long as mortal man continues to breathe the breath of life he may, through repentance, lay claim to the mercy of God. But after leaving this frail existence there is no forgiveness, no hope for the sinner. Who authorized man to thus hold a stop watch on the mercy of the Almighty? If God can show mercy up till the last moment of man's earthly existence, why can He not show mercy after that time? Is the God of heaven to be bound by minutes and seconds? Such teachings carry with them their own condemnation.

Instead of God's mercy being limited to this life, we are told that it is "from everlasting to everlasting" (Psalm 103: 17), and that it will endure forever. (I. Chron. 16: 30.) There is abundant scriptural evidence to prove that repentance is not confined to the mortal life of man, but that it extends to the spirit world. Because of their wickness, because the thoughts of their hearts were evil continually, and because they refused to hearken to the preaching of the Prophet Noah, the Lord in His righteous anger destroyed the antedeluvians from off the face of the earth. Now, according to the teaching of modern theologians, these people were cast into hell, into a lake of unquenchable fire, there to remain suffering the vengeance of God for ever and ever. Such teachings are in direct opposition to the revelations of God. The Scriptures declare that the Lord "will not always chide, neither will he keep his anger for ever." (Psalm 103: 9.) The mercy of the Lord, which is from everlasting to everlasting, followed the antedeluvians into the spirit world. After having paid the penalty for their sins and disobedience, after having satisfied the demands of justice, deliverance was preached to these captive spirits and they were released from the prison house in which they had been confined so long, and they came forth rejoicing in the love and mercy of God. The Apostle Peter has told us that after Christ was put to death in the

flesh He was quickened by the Spirit, by which also he went and preached unto the spirits in prison which sometime were disobedient when once the longsuffering of God waited in the days of Noah, while the ark was a preparing. (I. Peter 3: 18-21.) Christ's mission was not to the living only, but to the dead also, for He is Lord of both the living and the dead. His visit to the departed spirits was foretold by the ancient prophets. Isaiah prophesied: "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." (Isaiah 24: 22.) Another prophecy reads as follows: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and will give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Isaiah 42: 6, 7.) And still another: "The Spirit of the Lord is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." (Isaiah 61: 1.) These prophecies were, as we have seen, fulfilled by Christ when He went to the spirit world, preached the Gospel to the spirits in prison, and brought deliverance to the captives. The early Christians believed most firmly in the things set forth in Peter's epistle, namely, that Christ, in His disembodied state, went to paradise and preached to the spirits in prison. Prof. A. Hinderkoper, a German writer, says: "In the second and third centuries every branch and division of the Christian church, so far as their records enable us to judge, believed that Christ preached to the departed spirits." (Haley's Discrepancies of the Bible.) This also was the belief of Bishop Alford. He says: "I understand these words (I. Peter 3: 19) to say that our Lord in His disembodied state, did go to the place of detention of departed spirits, and did there announce His work of redemption; preach salvation, in fact, to the disembodied spirits of those who refused to obey the voice of God when the judgment of the flood was hanging over them."

Christ's object in visiting these imprisoned souls was, as the Scriptures declare, to preach the Gospel to them, that they, like men in the flesh, might have the privilege of hearing the voice of the Son of God and of accepting Him as their Savior and Redeemer. This the great majority, if not all, of them did, for it is recorded that when the Lord ascended up on high He "led captivity captive."

That it is possible for disobedient spirits, after having left this mortal probation, to repent and obtain forgiveness, was plainly taught by Christ Himself. He said: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto

men. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matt. 12: 31, 32.)

Ample evidence is here submitted to prove that, with the exception of the sons of perdition, for whom the Lord has said there is no forgiveness in this world, neither in the world to come, there will be an opportunity for men to repent and turn unto the Lord after they have departed this life. When the potter finds a piece of clay that is brittle and hard to work, he does not cast it aside as worthless; he puts it on to his wheel and moulds and works it until it becomes soft and pliable, and then he makes a vessel out of it. In like manner does the Lord deal with His children: He kindles the fire not to destroy, but to purify the gold, purge away the dross and fit them for glory.

While it is true that God's mercy is from everlasting to everlasting, that it reaches behind the veil, it must also be remembered that He will not permit His laws to be violated with impunity. For every evil act that men perform, for every evil word they speak, yea, for every evil thought they entertain in their minds, they shall have to give an account in the day of judgment. God will not be mocked. Justice shall claim her own, and men shall pay to the uttermost farthing the penalty for their misdeeds. This life is the life in which men should prepare to meet their God, and terrible will be the state of those souls who spend their days in sin and in open rebellion against God's holy laws and commandments. "Wo unto him," said the Prophet Nephi, "that has the law given; yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state."—W. A. M.

HOW I WAS CONVERTED TO "MORMONISM."

More than one hundred and fifty years ago, the sweet poet of Olney, William Cowper, wrote:

"God moves in a mysterious way
His wonders to perform."

And God is still moving in ways mysterious to mortals, whose knowledge is so limited that it cannot follow nor understand the workings of that great Creator whose ways are past finding out; for who by searching can find out God? He nevertheless is working all things together for good to those that love Him. Look into the varied fields of nature and behold and consider the wonderful and beautiful mystery of the growth of trees and plants and flowers, with all their richness and harmony of color. How silently and mysteriously they come all in their due season and

proper order. And is not God so working in the same silent and mysterious manner in the hearts and minds of men, whom He has so fearfully and wonderfully made? We know it is so, some of us knowing it better than others. The writer of these lines has experienced that silent and mysterious working in the heart; he has heard the still, small voice speaking, inaudible to the grosser senses, but in language plain and unmistakeable that the mind and heart can hear and understand. The Creator in His dealings with man almost invariably approaches him through some natural agency, and thus the Lord seemed to approach me when He wished me to know and understand and accept His Gospel. For years I had been casting about to find a Church that would in some measure supply my spiritual needs, but without success. All seemed to fall short of the standard that I had set up as to what I thought a church should be, until by accident (speaking from a material and human standpoint) I was led to the Church that I had been seeking for so long. I said by accident, but I know and am convinced that neither chance nor accident had part in the matter; but the Father, knowing my desires, guided me in His own mysterious way, and in His own good time, to the Church of Jesus Christ of Latter-day Saints.

My son, on his way home from business one evening, stopped to listen to some young men, who at the corner of a street were preaching the Gospel of the Lord Jesus Christ. When the meeting was over they commenced distributing tracts, one of which my son received and brought home and presented to me. I read it and was much interested in the truths it contained. As the address of the meeting-house and the time of meeting were stated on the tract, I determined to go and see and hear for myself. Therefore, on the following Sunday I went to the place of meeting, to find that there would be no meeting that day, the missionaries having gone to a conference at Bradford. I therefore had to wait until the following Wednesday evening, when I went again, and was agreeably surprised and delighted with the reception given me. The young men, whom I afterwards learned were Elders, received me with a very warm and cordial greeting, which I had never before experienced in any church that I had been to, and after hearing some of the doctrines propounded, the first principles of the Gospel explained, and reading some of the literature of the Church, especially a small book written by Col. R. M. Bryce Thomas, entitled, "My Reasons for Leaving the Church of England and Joining the Church of Jesus Christ of Latter-day Saints," I was constrained to cry out in my heart, "I have found it."

The more I investigated the more convinced I became of the reality of the religion to which I had been so mysteriously guided. Hitherto I had known nothing of the Church of Jesus Christ of Latter-day Saints. I had heard scurrilous tales of a people called

"Mormons," in the far western part of North America, tales so vile that I determined that if I ever went to America I would take care never to go near such a people. But this was long, long ago, and those tales had almost faded from my memory. But I now know, as I know that I live, that they were emanations from the father of lies, and if anyone will interest himself enough and take the trouble to inquire into the character of these people, members of the Church of Jesus Christ of Latter-day Saints, he cannot but be struck with the high moral tone and goodness and fraternal spirit existing among them. I feel glad and grateful to be accepted as a member in such an order of men and women, and also because I know that the Gospel taught by this people is *the Gospel* as taught by Jesus Christ and preached by His Apostles. And as I desire to do the will of my Father, and to help others of my fellows to do the same, I have taken my place in the ranks of those whose faces are turned toward Zion, ready to take my share of the obloquy and contumely that is sometimes poured upon the heads of these people. Why? Because I have obtained something that other religions and other systems cannot give. I have obtained life because I have obtained Christ, whom to know is life eternal. I have, like others, experienced some slight opposition from friends and relatives, but if it were not so one would begin to doubt the genuineness and divinity of the Gospel; it must needs be so. Henry Drummond says, "Any principle that secures the individual without personal effort or the vital exercise of faculty, is disastrous to moral character." Therefore, Latter-day Saints should rejoice in opposition, because they have obtained what other religions cannot give, namely, life. These other religions may have something to do with morality, they may impress, teach, guide, but Christianity, as taught by the Church of Jesus Christ professes to do more, it gives life. As Drummond puts it, "it is the mental and moral man plus something else or someone else." That is, the Christian has Christ, and to have Christ is life, because life exists only in Christ. This is life eternal, said Christ, "that they may know Thee the only true God, and Jesus Christ whom thou hast sent." In another place Christ also says, "ye will not come unto that ye might have life." These are some of the fundamental reasons that led me into the Church of Jesus Christ of Latter-day Saints, that I might have life, and that I might have it more abundantly. To those who are inclined to disbelieve and oppose this true Gospel, I would say, come and see and hear, and be convinced.—Edmund W. Dennis.

When danger approaches, men are wont to acknowledge the presence of God more strongly than at other times. Many pray who never prayed before; and even the prayers of good men are more fervent than usual.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JUNE 6, 1907.

AS TO "CHRISTIAN UNION."

THERE has been considerable interest taken of late in this country on the subject of Christian Union. Efforts have been made to draw together differing sects, and the factions existing in churches of the same denomination but which conflict in doctrine or discipline. The divided condition of Christendom outside of the "Mother church" is not only a matter of comment among Catholics, but is so patent to all observers that it is criticised by people of all shades of religious opinion. Meetings of ministers have been held with a view to the formulation of a common creed, so worded that it would permit of wide differences in religious opinion, but sufficiently definite on points of agreement as to bring about a union in form if not in spirit.

An article appeared in the *British Weekly* a week or two ago, which contained some pertinent suggestions on this important subject. The editor referred to "The Master's prayer that His disciples should be one." He recognizes the vital importance of the unity which Christ gave as one of the evidences of the truth of His mission and a sign to the world that His Father had sent Him. The writer showed that a mere "general good feeling" among Christians was not that real unity of the faith that prevailed in the Church that Christ set up, and remarked: "The natural result of a true internal union is an external union, and it is to an external union that the eyes of the world will be drawn as Christ prayed they might be." This is a point to be seriously considered. Christ's real Church is one, not many. That is to say, it is one body, no matter how many members there may be in it nor where its branches may be extended. The Church at Corinth, that at Rome, in Ephesus, in Galatia or elsewhere, was the same Church and all belonging to it, no matter where they lived, what language they spoke or to what religion they had previously belonged, were "all baptized by one spirit into one body." Indeed, how could it have been otherwise? It is irrational to suppose that Christ would establish a variety of churches with differing

faiths, creeds, ordinances, authorities, usages and requirements. Christ is one. His Church is one.

It must be evident to all observing and reasoning minds that the present condition of Christendom shows something radically wrong. "God is not the author of confusion, but of peace." Truth is never divided against itself. It is the prevalence of error that causes contention. The spirit of truth guides into *all* truth. Where that controls there is the unity of the faith. The writer in the *Weekly* follows the common fallacy that "the church, the Body of Christ, is the company of believers who profess faith in the Lord Jesus Christ and obedience to Him." It is astonishing that such a notion holds a place in the minds of thoughtful and educated persons. He admits that "the area of thought that stretches between Roman Catholicism and atheism is a vast controversial zone." Is it possible that this "zone" comprehends the Church, the body of Christ? Is it not rather a Babel of churches made by men and embodying human ideas, conceptions and ceremonies?

Here is another admission on his part: Arguing on the necessity of Christian union he says, "we are compelled to say that the meeting ground cannot be in the Church. It must be on the ground of common humanity." Is not that a tacit confession of radical disassociation, conflict and faith? Does it not show a complete difference with the Church of Christ described in the New Testament? How is it possible for essential union to be established among religious particles in a state of repulsion? And how can "common humanity" harmonize that in the Church which is impossible to accomplish in and by the Church itself? The editor states: "We are all agreed perhaps that a union between Roman Catholics and Protestants is impossible as things stand. The church of Rome has no terms of union; she insists on complete surrender. That surrender can never be given by those who believe that her form of Christianity is largely corrupt." That is really a good word for the "Mother" church. She stands upon the ground of the continuity of the church from the days of the Apostles down to the present. The sects, varied and conflicting, are mere departures from her organization and authority, based on private interpretations of ancient writings and void of direct communication from on high. However "corrupt" *she* may have become, *they* are unauthorized and without power to set her or themselves right.

There is a gleam of light in the article to which we draw attention, and it is contained in this sentence: "God has more truth and light to break *from His word*, and every comprehending follower of Christ is a lover of the light." The only source from which power can proceed to effect the unification of professing Christians must come from above. That involves new revelation. It means the living, present word of God. If the writer means simply by

the words italicized the old Scriptures, over the meaning of which theologians have squabbled for centuries, his suggestion is vain. What the Christian world, so-called, needs to-day is new revelation; the word of God sent down from on high; the re-establishment of the Church of Christ on the old foundation, with Apostles and Prophets, Jesus being the chief corner stone; a present, manifesting, revealing Christ, not merely the departed Savior, voiceless and unapproachable; living apostles, prophets, evangelists, pastors and teachers inspired of God, with the Holy Ghost in active operation "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fulness of Christ. That we henceforth be no more children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love may grow up unto Him in all things, which is the head, even Christ."

That light has come. That Church has been organised. God the Father, Christ the Son, the Holy Ghost the Comforter have been manifested. The communication between Deity and humanity has been restored. Inspiration is again enjoyed. Divine authority has been conferred, and those who hold it baptize repentant believers for the remission of sins, and lay their hands upon them and they receive the Holy Ghost. Essential unity in the one Church of Christ is established, and the word of the Lord to all people is "come out of her—out of spiritual Babylon, which is confusion—and walk in the light as He is in the light, and ye shall have fellowship one with another, and the blood of Jesus Christ shall cleanse you from all sin." His prayer will be answered, and and not only His chosen Apostles, but all they who believe on Him through their word shall become one, even as He and the Father are one. Let God be praised for His mercy, in ushering in the great and last dispensation wherein is light and truth and knowledge and union for evermore!

C. W. P.

If we can show one troubled heart the gain
That lies always in loss,
Why then we too are paid for all the pain
Of bearing life's hard cross.

If some despondent soul is stirred
Some sad lip made to smile
By any act of ours, or any word,
Then, life has been worth while.

THE WEAK AND THE MIGHTY.

In choosing men for the ministry, it is a singular fact that Christ did not choose the great and the wise and the mighty. He selected men from the humblest stations in life, and these, when they had been endowed with power from on high, He sent forth to proclaim His Gospel. His object in choosing these humble ministers was, according to the Apostle Paul, that "no flesh might glory in His presence," but that the honor and glory might be given to God, to whom it rightly belongs.

In choosing men to labor in His vineyard in these last days, the Lord selected, as He did formerly, the weak, the humble, the unlearned and the despised. These he clothed with authority and power and sent them forth to "break down the mighty and strong ones, that man should not counsel his fellow man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world." (Doc. and Cov. 1: 19, 20.) "Wherefore," said the Lord, "I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my spirit: and their arm shall be my arm, and I will be their shield and their buckler; and I will gird up their loins, and they shall fight manfully for me; and their enemies shall be under their feet; and I will let fall the sword in their behalf, and by the fire of mine indignation will I preserve them." (Doc. and Cov. Sec. 35: 13, 14.)

My object in writing this article is to show how the Lord employed three of His weak, humble servants to confound the wisdom of the wise and to bring to naught the understanding of the prudent. A few weeks ago Elders Moss, Morton and the writer were invited by a learned gentleman of W——, a Master of Arts, to visit him at his home, as he had certain questions to ask us with regard to "Mormonism." We knew that the gentleman's attitude toward the Latter-day Saints was the reverse of friendly; we had been told he had boasted that he would spend every shilling he possessed before he would suffer the "Mormons" to make a convert in W——. Before going to meet our opponent we each had a presentiment that he would have a sectarian minister at his home to assist him, and were not surprised when, after we had been seated in the library, the gentleman excused himself, went downstairs and brought up his brother and a reverend clergyman. We sensed most keenly our position. There we sat face to face with men of learning and erudition, but we knew that we had the Lord and His truth on our side and we did not fear man. We had prayed to our Father in heaven for wisdom, and for His Holy Spirit to dictate to us what we should say, and felt confident that He would enable us to confound our opposers.

Our opponents first attacked the character of the Prophet Joseph Smith. He was charged with many and serious offenses,

and we were asked how we could, in the face of all the charges that were brought against him, proclaim Joseph Smith a true Prophet. We told our questioners that we were not ignorant of these things; that we were well aware of the many accusations that had been brought against our Prophet, and we asked them if it were not a rather singular thing that not one of the charges had been proved against him; forty-nine times the Prophet had been arrested and as often acquitted. Despairing of convicting him by law, his enemies at last declared that, while the law could not reach him, powder and ball could. We were reminded that on a certain occasion the Prophet had made his escape from prison. This was, to our opponents, an unmistakeable sign of guilt. We asked them if it were an unmistakeable sign that Peter and Paul were guilty seeing they made their escape from prisons. We asked the gentlemen how Joseph Smith, if he were, as they alleged, an impostor, a wicked deceiver, was able to accomplish such a great and marvelous work. We showed them that the more wicked and base they made Joseph Smith appear, the more difficult it was for them to account for his great and mighty achievements.

We were then charged with teaching the people that baptism is essential to salvation, and to that charge we pleaded guilty. We asked the reverend gentleman if he considered the remission of sins essential to salvation, and he answered, "Certainly." We opened our Bibles and read the following:

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1: 4.)

"Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2; 38.)

"And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22: 16.)

We asked the gentlemen what John taught baptism for, and they replied, "For the remission of sins." We asked them what Peter taught baptism for, and received the same answer. We asked them for what purpose Ananias told Saul to arise and be baptized, and they replied, "To wash away his sins." We told them that they had answered correctly, and that the Latter-day Saints teach, as John and Peter and Ananias taught, that baptism is for the remission of sins. We told them that if they would let these Scriptures stand, and not put private interpretations upon them, the people would believe that baptism is for the remission of sins, and therefore essential to salvation.

Imagine now, dear reader, our surprise, when told by the reverend preacher that baptism is not an ordinance of the Gospel of Christ, that John adopted it from the Babylonians. No sooner had this statement escaped his lips than we proved it false. We turned to the Scriptures again and there we found sufficient refu-

tation of this unfounded charge, brought against a man whom Christ declared was the greatest prophet that had ever been born of woman. We turned to the third chapter of Luke's Gospel and read as follows: "Now in the fifteenth year of the reign of Tiberius Cæsar, * * * *the word of the Lord* came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." (Luke 3: 2, 3.) Again we read, "There was a man *sent from God*, whose name was John." (John 1: 6.) And then we showed that instead of John adopting baptism from the Babylonians, He received it from God Himself. Here is the Baptist's testimony: "And I knew him not: but *he that sent me to baptize with water*, the same same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost." (John 1: 33.) We asked the minister how, in the face of all these plain, scriptural proofs, he dare assert that John received baptism from the Babylonians. But he evaded the question. As we reflected upon what the preacher had said, we were reminded of the prophecy of Paul: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." (II. Tim. 4: 3, 4.)

The next subject that came under consideration was "Salvation for the dead." Several scriptural references were adduced in support of this doctrine, but they were "spirited away" by the reverend gentleman and his associates. When we explained baptism for the dead, as taught by Paul (I. Cor. 15: 29), we were told by the minister that that was an ordinance which Paul had borrowed from the pagans. We asked the minister if he could tell us from whom the pagans got the ordinance of baptism for the dead, but he was unable to do so. We then showed from the Scriptures that Paul had left on record his testimony that he had not received the Gospel from man, neither had he been taught it by man, but by the revelations of Jesus Christ. We asked the preacher if he really believed in his heart that Paul had incorporated into the Gospel of Jesus Christ a pagan ordinance. He refused to answer the question.

The gentlemen next attacked the Book of Mormon, but by the aid of the Spirit of God and the Holy Scriptures we were able to overthrow their objections. Our opponents realized that we had by far the best of the arguments, and were desirous of making friends with us. The Lord had on this, as on many similar occasions, used the weaks things to confound the mighty. The discussion lasted till after midnight, and was conducted in a polite and gentlemanly manner. We were as considerate as possible of each other's feelings; we showed respect to our opponents and were shown equal respect by them.—NEPHI A. SKINNER.

FROM THE MISSION FIELD.

Departures.—President Alex. Nibley, of the Netherlands mission, and Elder George W. Pyper of the Swiss and German mission, sailed per s.s. *Majestic*, May 29th, 1907.

Branch of the Church Established in Bootle.—Elders Authnell Carter and Edwin Crockett have hired a commodious and comfortable room in the Masonic Hall, Bootle, in which to conduct a Sunday school and Sunday evening meetings. There are quite a number of Saints in Bootle, and a branch has been established there. The first meeting was held on Sunday evening last, and was well attended.

District Meetings.—Two special district meetings were held in the Stanley Hall, Carlisle, on Sunday, June 2nd, 1907. Several thousand invitations were distributed in the city on Saturday, and in the evening of the same day a very successful open-air meeting was held. At the meetings the Spirit of the Lord inspired His servants in their exposition of the principles of the Gospel. Much interest was manifested. President Judd held a Priesthood meeting with the Elders on Sunday morning, and gave good counsel. Each of the brethren expressed a desire to labor faithfully for the spread of truth.

Baptisms.—Two members were baptized into the Church of Jesus Christ of Latter-day Saints at Allepo, Syria, Turkey, on the 12th ult. One of the converts was formerly a member of the Roman Church.

Seven members were added to the West Hartlepool branch on May 31st and June 1st. The baptisms were performed in the North Sea, Elders Archie L. Stokes, Ralph Harker, and John W. Kissell officiating.

On June 1st, 1907, a baptismal service was held in the Infirmary Street Baths, Edinburgh. President David L. Murdoch addressed the candidates, after which five persons were baptized by Elder William A. Budge. A confirmation service was held soon after at home of Sister White. There are more baptisms to follow in the near future.

Letter from Elder Reese.—The following is an extract from a letter written by Elder W. G. Reese, who is at present laboring in the Australian mission: "Twenty-five years ago the latter part of last April, I, in company with thirty other missionaries, arrived in Liverpool. Among the number were Elders C. D. Fjeldsted, E. H. Nye, William Wright, David Lewis, and Thomas Aubray. What changes have taken place in twenty-five years! Quite a number of that little band have laid down the cross and taken up the crown, having fought a good fight and been faithful unto

death. After spending two years in Great Britain, the greater part of which time I was secretary to Elder David Lewis, President of the Welsh conference, I was honorably released and returned to Zion, where I married a loving companion who had remained true to me during my absence. She bore me five children—four daughters and a son, when, having filled her mission, her sweet spirit returned to God who gave it. In the course of time I was blessed with another devoted helpmeet, by whom I have three sons and one daughter. I am at present in Australia, preaching the Gospel to the people of this land, and have great joy in my labors. There are about thirty Elders in the Australian mission, and they send in very encouraging reports from time to time. As a rule the people here are very liberal in their treatment of the Lord's servants. Perfect religious liberty is accorded to all sects and denominations, and is maintained by the people. But there is widespread indifference to matters religious, preference being given to worldly affairs. We look forward anxiously from time to time for the MILLENNIAL STAR; but sometimes we have to wait a long time, as the distance between England and this country is great. I send my love and best wishes to the President of the European mission, and to all the Elders and Saints in the British Isles, in which I am joined by my companion, Elder H. P. Bair."

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson for June 16, 1907.

JESUS THE CHRIST.

LESSON XVI.—LOAVES AND FISHES.

I. The miraculous feeding of five thousand.

1. The occasion. (a) Time—near the annual Passover feast (John 6: 4); just after the return of the Apostles from their special mission (Matt. 14: 12; compare Mark 6: 30; Luke 9: 10). (b) Place—the desert, to which Jesus and the Apostles retire; they go "by ship privately"; the people hasten and await the landing near Bethsaida (Luke 9: 10). (c) The pressing need: Christ's compassion for the multitude; He instructs them and works miracles of healing (Matt. 14: 14; compare 9: 36; see also Mark 6: 34; Luke 9: 11). Evening approaches, yet the hungry multitude remain; attitude of Philip and Andrew (John 6: 5-9); the Lord's command, "*Give ye them to eat.*"

2. The miracle. (a) The small supply—five barley loaves and two small fishes (John 6: 9). (b) Sufficient and to spare: the food distributed to all; *Gather up the fragments that remain, that nothing be lost.* Twelve baskets so filled (Matt. 14: 15-21; Mark 6: 35-44; Luke 9: 12-17; John 6: 10-14).

(c) Enthusiasm of the people: they would attempt to make Jesus a king (John 6: 14, 15).

3. Circumstances following. (a) The tempestuous night, the Apostles on the sea in a storm—Jesus comes to them walking on the sea; "*It is I, be not afraid.*" Peter's request, attempt, and failure (Matt. 14: 22, 23; Mark 6: 46-52; John 6: 16-21). (b) The insistent multitude; they seek Him in hope of receiving more loaves and fishes; the Savior's rebuke, and the lesson (John 6: 22-65).

II. The miraculous feeding of four thousand. (Matt. 15: 32-38; Mark 8: 1-9).

FOREVER.

Those we love truly never die,
Tho' year by year the sad memorial wreath,
A ring and flowers, types of life and death,
Are laid upon their graves.

For death the pure life saves,
And life all pure is love; and love can reach
From heaven to earth, and nobler lessons teach,
Than those by mortals read.

Well blest is he who has a dear one dead;
A friend he has whose face will never change—
A dear communion that will not grow strange;
The anchor of love is death.

The blessed sweetness of a loving breath
Will reach our cheek all fresh thro' weary years;
For her who died long since, ah, waste not tears,
She's thine unto the end.

Thank God for one dear friend,
With face still radiant with the light of truth,
Whose love comes laden with the scent of youth,
Thro' twenty years of death.

JOHN BOYLE O'REILLY.

DIED.

SHAW.—At Quinton, Worcestershire, May 10th, 1907, Mary Robina Shaw, the beloved daughter of John and Mary Shaw, age 5 years.

CONTENTS:

God's Punishment for Sin 353
How I was Converted to "Mormonism" 357
Editorial:
As to "Christian Union" ... 360
The Weak and the Mighty 363
Notes From the Mission Field ... 366
Sunday School Lesson for Theological Department 366
Poetry: Forever... 368

EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.